

THE Juvenile Instructor

ORGAN FOR YOUNG

HOLINESS TO THE LORD.

LATTER-DAY SAINTS.



VOL. XVI.

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NO. 8.

BUDDING GENIUS.

THE gifts of God to His creatures here upon the earth are varied. Talent, or natural ability, is confined to no particular class. Genius is as likely to be found in the poor man's cot as in the rich man's palace. Nature is impartial in her endowments. True, some are gifted more liberally than others, but then nature's gifts are pretty equally distributed among the various classes of society.

We do not all possess the same talents, but most of us have ability of some kind, and we should each know what our ability is and make the best possible use of it.

The boy we see in the cut drawing pictures upon a barn door, is the son of a poor man. We may know that by his shabby clothes. But he evidently has a talent for drawing, which impels him to sketch his rude pictures upon almost every smooth surface he can find. He also delights in

carrying a slate about with him and practicing upon it. Of course, his pictures are not at all attractive yet, but if

he perseveres and tries to improve his talent, it will probably in time bring him fame, honor and wealth, and enable him to be really a source of benefit to the world.

The wise man, Solomon, wrote, "A man's gift maketh room for him, and bringeth him before great men." Very true, provided the man makes good use of his gift; but how frequently it happens that men neglect their gifts or talents, or put them to a bad use! How frequently do we find gifted men addicted to groveling vices that completely obscure their talents!

The talent of such a boy as that here pictured will make room for him if he applies himself steadfastly to the improvement or development of that talent, because it will enable



him to reach the first rank in his profession, where there is always plenty of room. Some trades or professions seem to be overcrowded. But it is only at the bottom of them that such a condition exists; there is always plenty of room at the top. Many who presume to engage in such trades or professions are idle for want of employment, but the skillful—those who excel—can always find plenty to do.

If such a boy as that in the picture takes the course that we have indicated his gift will also bring him before great men, just as the proverb says, though he may be ever so obscure now. Great men are ever ready to appreciate and encourage talent, and talent rightly applied is almost sure to bring its possessor into prominence.

Giotto's gift made room for him, for it raised him from one of the most humble occupations, that of a shepherd boy, to be the greatest painter of the age in which he lived, and indeed, one of the greatest the world has ever seen. His gifts also brought him before great men, for he lived to be courted and honored by kings and emperors and have them praise him and admire his work with all the ardor that the little boy evinces who is gazing at the rude sketches of the boy in the picture.

Scores of other examples might be cited of persons rising from the most lowly ranks to positions of honor and fame and great usefulness through the possession and exercise of great talents.

But we want to say something directly to the boys who are growing up in our mountain vales. Have they not talents that will enable them to shine in the world? We feel sure that they have. There are as bright boys here as can be found in any community. There are many boys here that are gifted with mechanical genius, with a talent for drawing and painting, for music and for various other things, and they owe it to themselves and to the Almighty, who has blessed them so bountifully, to make a good use of their talents. They will be under condemnation if they fail to do so. "Where much is given much is required." If they make a good use of the talents they possess, the Almighty will increase them. If they fail to improve their talents but allow them to lie dormant and rust, they will lose them, even as the Savior promised, "for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he seemeth to have."

There is a great diversity of talent among the Latter-day Saints. There are men among us that are skillful in almost every art and branch of mechanism, but in most instances they have learned their trade and attained to this skill in other lands. We would like to see more attention paid by the young people who are growing up to the acquirement of skill in the various branches that are already represented among us and others that are not.

There is not a good wood-engraver in the Church, that we are aware of, yet this is a very important branch of industry, and bound to become more important among us as a people, as the work of publishing increases. Here is a chance for the exercise of that genius, which many of our young people possess, for drawing. Any young person who has a taste for drawing might readily acquire a theoretical knowledge of the art of wood-engraving, and with a small outlay obtain the necessary tools to practice at the business and improve himself. We hope to hear of some of our boys taking an interest in this business, and feel sure that all that become skilled in the art will find ample scope for the exercise of their ability, in the future development of the kingdom of God.

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 74.)

AS I was on my way back to Bern, I took occasion to call at Strasburg, and spent a short time in viewing the sights of that notable city, of which I had heard so much. However, to have a view of the cathedral was one of the principal objects of my visit.

On arriving at the city, I found an unusual number of porters, hack-drivers, etc., all prepared to do me any service, but as it requires a full purse to pay for any indulgence in this respect, I waved them all aside and determined to be my own pilot.

I first took a walk through the city, and found that it resembles nearly every large city in having narrow and crooked streets, high and closely-built houses, and an innumerable number of miserable and dirty-looking creatures, as well as the many rich and finely-dressed people of the higher, or rather wealthier classes.

Soldiers are also here in abundance, there being 12,000 of the German military stationed here, and they form about the ninth part of the population. The reason that such a force is placed here is, because Strasburg lies very close to the French frontier, and it is supposed that should war again open between these two powers, this city would be one of the first places attacked.

Such a belief is strengthened by the fact that Strasburg for several hundred years belonged to the French, but in the war of 1870-71, that city, together with the whole of Alsace and Lorraine, came into the possession of the Germans, since which time officers, soldiers and citizens of the latter class have taken possession in the conquered district.

However, the French part of the population live in hopes of being released very soon from the power which at the present time holds sway over them; and all the government officers, with the exception of Manteufel, the governor, are disliked by the people of both nationalities. The governor has obtained the love and respect of all the people by his upright course, and his kindness and justice to all classes of people.

At the present time new fortifications are being constructed around the city, the old ones having been greatly damaged in the last war. The old erections are also too small, as the city extends beyond them in some places, and the constantly increasing population necessitates the enlarging of the size of the city.

In walking through the city I was surprised to see the many evidences which exist on every side of the severe suffering and devastation caused by the bombardment of the city, in 1870. Bullets and cannon balls of different sizes are seen protruding from the walls of buildings, corners knocked off the houses, and hundreds of houses which were destroyed by fire have been and are being replaced by new ones.

It is a wonder that the destruction was not much greater than it really was, when we think that the bombardment continued almost uninterruptedly for a period of seven weeks; and I was informed that three hundred and sixty shots were fired into the city every hour.

In my rambles, I came to the St. Thomas Church. This is an old building, erected by the Catholics in the year 830, but

it has since passed into the possession of the Protestants. As there were a few curiosities to be seen here I entered.

The first object which attracted my attention was a magnificent monument erected to the Count of Saxony, by Louis XV., in 1877. The most prominent object striking the eye is the hero himself, as with intrepid pace he descends the steps which lead him to the grave, at the same time casting a contemptuous look at death.

At his right are to be seen the broken colors of Austria, Holland and England, as well as the heraldic animals of these countries. Over these three allied nations the count triumphed in the wars of Flanders. On the left is a weeping genius, by whose side are the victorious French colors.

Below, upon the steps, is an expressive and graceful figure, representing France; with one hand she endeavors to hold the count back, and with the other to repulse death. The latter, whose skeleton is hidden by a white cloth, is on the left of the tomb. In his hand he holds the hour-glass, which shows the illustrious victim that his lifetime is past, and urges him to enter the coffin which he holds open.

Hercules, leaning on his club, also mingles his tears with those of the other mourners.

On the base of the monument are two Latin inscriptions, telling of the principal events in the life of this eminent man, and adds that he was "everywhere victorious."

This monument is considered one of the finest ornaments of Strasburg.

Many other monuments of distinguished persons are to be seen here, as also two mummies, the door of an inquisition dungeon, and a skeleton of an inhabitant of Strasburg, who for piety's sake starved himself to death in the year 1410. He held a roll of paper in his hand upon which was written: "To please God, I give all my wealth to the poor; and to expiate my sins I allow myself to starve to death."

My next visit was to the world-renowned cathedral, and although I had seen pictures and heard descriptions of this structure, still all these were not sufficient to give me a correct idea of this magnificent building. The highest point is 490 feet from the ground, and from this point one has an excellent view of the city as well as the surrounding country.

In the construction of this noble work of art many rulers and great men have taken a part. It is said that the spot of ground on which the building stands, was dedicated for church purposes in the time of the Galliens and Celts, and, even at the time of these races, that the god of war and other idols were honored by the barbarians.

When the Romans gained the ascendancy in this country, a temple was erected to Mars and Hercules, which remained until about the middle of the fourth century, when these idol worshipers were converted to the Christian faith; and, accordingly, the old temple was destroyed and a new church was built upon the ruins.

The many wars during the fifth century resulted in the total destruction of the church, as well as the dwellings of the few inhabitants who at that time lived in the region where Strasburg now stands.

About the year 510 the king of the Franks, into whose hands this district fell, erected another house of worship here, and also gave the present name of the city to the small village then existing, and which was on the division line of two great countries.

During the three hundred years following, this possession passed through a number of changes, and many different rulers either added to or detracted from the growth of the city.

In the year 873, through carelessness on the part of the church deacons, this house of worship, as well as part of the city, was destroyed by fire.

No great advancement was then made until the eleventh century, when the walls of the present cathedral were erected, and it was made ready for service. It is said that many thousand workmen were constantly engaged in the construction of this place, who hoped thereby to obtain salvation for their souls.

However, it seemed as though fate was against the endurance of this building, for it was burned several times, and as often rebuilt; windstorms and lightning injured it repeatedly, but it was again and again repaired.

(To be Continued.)

HISTORY OF THE CHURCH.

(Continued from page 80.)

WHEN twenty-three years of age, Brigham Young married Miss Miriam Works. This was at Aurelius, Cayuga County, New York. He resided altogether at that place eighteen years, during which period he worked at various occupations—carpenter, joiner, painter and glazier.

His father having taken up his residence at Mendon, Monroe Co., he removed there in the spring of 1829.

It was here that he formed an acquaintance with Brother Heber C. Kimball, who was destined to be his close and confidential companion through the varied vicissitudes of the next forty years, and whose continued intimacy was only to be interrupted by death.

Brother Samuel H. Smith, a brother of the Prophet Joseph, had met with President Young's brother, Phineas H. Young, and left with him a Book of Mormon. This book the President saw.

This was in the spring of 1830. From this time he never lost sight of what the world call "Mormonism," though it was not until the fall of 1831 that he heard the everlasting gospel preached, when Elders Alpheus Gifford, Elial Strong and others visited Mendon.

President Young heard them preach, and believed their testimony and the principles which they taught.

The following January, in company with his brother Phineas and Heber C. Kimball, he made a visit to a branch of the Church in Columbia, Pennsylvania.

The journey was a very difficult and trying one at that season of the year, and they were almost discouraged in making it. Still, they were repaid for their toil and exposure during the week they remained there, by what they learned concerning the gospel.

Immediately after his return from this journey he took his horse and sleigh and started to Canada after his brother Joseph, who was preaching the Methodist doctrine there. Upon reaching him and explaining to him what he had learned of the gospel in its purity, his heart rejoiced, and they returned home together.

It was on the 14th of April, 1832, that Brigham Young was baptized, by Elder Eleazer Miller, who confirmed him a member of the Church of Jesus Christ of Latter-day Saints, at the water's edge.

It was a cold and snowy day, and his home was about two miles distant from the water, to which he walked without changing his clothing. Before his clothes were dry on his

back Elder Miller laid his hands on him and ordained him an Elder.

At this Brother Brigham marveled, yet he felt a humble, child-like spirit witnessing unto him that his sins were forgiven. His wife was baptized about three weeks afterwards.

The following September, his wife died of consumption, and with his two children he made his home at Brother Heber C. Kimball's.

Before that month expired Brother Kimball took his horse and wagon, and, accompanied by Brothers Brigham and Joseph Young, started for Kirtland, where the Prophet Joseph resided at that time.

On the way they visited several branches of the Church and exhorted and prayed with them, and Brother Brigham was led to speak in tongues, a gift which he had received at Mendon, a few weeks after his baptism.

When they reached Kirtland, the Prophet Joseph and two or three of his brothers were in the woods, chopping and hauling wood.

In speaking of this interview, Brother Brigham says his joy was full at the privilege of shaking the hand of the Prophet of God, he having a sure testimony, by the spirit of prophecy, that he was a true prophet. He had at last met a man who could impart the knowledge of God and of heavenly things, which he had so long sought to obtain.

The Prophet was happy to see them, and bade them welcome. They accompanied him to his house; and in the evening a few of the brethren came in, and conversation was held upon the things of the kingdom.

Before separating, the Prophet Joseph called upon Brother Brigham to pray, and in his prayer he spoke in tongues. When they arose from their knees the brethren flocked around the Prophet to obtain his opinion concerning the gift of tongues which they had heard. He informed them that it was the pure Adamic language.

Some said to him they expected he would condemn the gift Brother Brigham had; but he said, "No, it is of God; and the time will come when Brother Brigham Young will preside over this Church."

Brother Brigham had withdrawn when the latter part of this conversation took place.

This was a most remarkable prediction, yet twelve years did not elapse until it was literally fulfilled, and Brother Brigham became the President of the Church.

After remaining about a week in Kirtland, during which period they held meetings every night, the brethren returned to their homes in Mendon, arriving there in October, 1832.

Until the following July, Brother Brigham labored diligently in the ministry in Canada, New York, and other places. In visiting Kirtland the next time he took with him several families, the fruits of his labors.

He remained in Kirtland some time, and was almost constantly in the society of the Prophet, after which he returned again to Mendon.

In September of that year, in conformity to the counsel of the Prophet, he made preparations to gather up with his children to Kirtland. Brother Heber C. Kimball and himself were again traveling companions upon this journey. During the succeeding winter he worked hard at his former trade, and enjoyed a privilege which he appreciated—that of listening to the teachings of the prophet and indulging in the society of the Saints.

One trait of Brother Brigham's character was clearly illustrated upon his arrival at Kirtland, a trait which he has

always manifested from his baptism into the Church, namely, unswerving devotion to the cause of God. It was under the following circumstances:

He reached Kirtland in the fall of 1833. Many other brethren gathered there that same season. Suitable employment was not easy to obtain, and the people being poor, it was difficult, even when work was done, to get the pay. In consequence of this, several went off to the neighboring towns to work.

Brother Brigham could have obtained employment there very readily also, but he had not gathered with the Church for this purpose. He told those brethren that he had gathered to Kirtland because he was so directed by the Prophet of God, and he was not going away to other towns to help build up the Gentiles. He would stay at Kirtland and seek the things that pertained to the kingdom of God, by listening to the teachings of His servants, and he would work for his brethren and trust in God, and thought that he would be paid. This was his mind upon that subject, and he carried it out and obtained suitable employment.

When the brethren who had gone out to work for the Gentiles returned, he had means, though some of them returned with little or none.

Thus you see, children, that he was blessed by taking the course which the servant of God had pointed out. He had enjoyed the society of the Saints, the teachings of the Prophet and Elders, and had been at home; while those who had gone off had deprived themselves of these advantages, and were not in as good circumstances as he.

(To be Continued.)

SPARE MOMENTS.

BY J. H. PARRY.

IT is surprising the amount of spare time a man has in a life time—every year, week and hour of his life. Very few there are who do not have more than an hour each day which is not occupied with the ordinary duties of life and work. We all wish to live long, yet every day we are prodigal and wasteful of the very stuff life is made of—time. In the ordinary life of sixty years, if but an hour each day be thrown away to no purpose, it amounts to a waste of several years in the total, and so much of a life is actually lost, never to be called back or regained.

Yet how many there are around us who are continually complaining that life is too short to accomplish much of anything. Such characters have not yet learned what time is, nor how to use it to advantage. Under ordinary circumstances, if a man takes care of his bodily health and makes a full and proper use of his time, life is long enough to allow him to fill his destiny, do good, and make his mark in the world.

One cannot afford to wait for spare time to come to him before he begins his task; it will not come with the waiting—he must take time. He must even make time by seizing upon every idle moment and making it count for something. Even the moments count up when a few of them are put together.

One hour in the early morning is worth two at night for any purpose, except for sleeping. Then we would save an hour by going to bed early and rising early, and the Lord has counseled us to do this. We would not only save time by it, but we would save our health, and save money by using daylight instead of lamplight.

The workman has time for something, if he would take it, before work in the morning, at dinner time and after his days' work is done.

If in earnest, an hour or two can be saved nearly every day by any one who is on the alert for spare time.

Once get in the habit of saving our spare time, and we will be astonished at the amount of work we can accomplish in a lifetime or in any given time.

In order to spend spare time profitably one must have an object in view, and indeed this is the only way we should spend time at all. If we are learning a trade or a profession, we must learn it thoroughly if we would rise in it, always keeping in view that whatever we try to do we should do well.

To study our business as much as we can from books, will greatly assist us in acquiring it. Here we can fill up much spare time with profit, for some day it will yield a handsome dividend.

To read good books is one of the most profitable means of occupying spare time. But here let me advise my young friends to choose a book as you would choose a friend, and only read that which you know will be of some profit to you.

A man is known by the company he keeps; so is it known what he is and what he will be by the books he is in the habit of reading. Do not get into the habit of reading indiscriminately just to fill up time. This often results in more harm than idleness itself. Before beginning to read, make up your mind what you want to read and study, and then keep to your task.

The spare time of a year earnestly devoted to the study of a language, for instance, will enable one of ordinary capacity to acquire a pretty good understanding and use of it. So with anything else that is worth learning; it is not necessary to go to schools to become learned, if you know how to use spare time.

Take up the subjects you wish to learn one at a time, and devote your spare moments to your task, and in a few years, by diligence and perseverance, you may become learned and useful members of society.

Do not aim at too much. To make your mark in any pursuit, and to become learned in a few things, one must be content to be ignorant of a great many other things. It is waste time to spend your efforts at anything but that which will be of some use to you or to others.

Franklin was only a journeyman printer, but by a judicious use of the very little spare time that he had, became the learned philosopher, statesman and philanthropist, honored by all the world. Abraham Lincoln, too, was a poor laboring man, but by diligence he became a learned and able lawyer and advocate, and filled with honor and credit the Presidential chair of the United States. Yet he was nearly forty before he began to devote his spare time to learning and the law. George Stephenson, the great English engineer, who revolutionized the world of travel, created his good name and fame by occupying his spare moments in the study of his steam engine.

Take courage from these noble examples. What they and others have done you can do, with the same amount of labor. Remember it is not the one who has the most spare time who will learn and do the most, but he who makes the best use of it will make his mark. The busy and useful man will have, at the end of his career, the sweetest consolation ever given to man, in the privilege of looking back upon a life well spent, and none of its precious moments wasted.

LAMPS AND REFLECTIONS.

AMONG the many useful inventions of modern times is that of the Argand burner and chimney, which keeps a flame steady, clear and bright.

In other days lamps were not thus provided, and the flame therefrom gave a flickering, dull, smoky light, better or worse, according to the material which was being burned.

In those days, also, they had no gas, and very little mineral oil, and as a consequence they had to depend almost entirely upon animal or fish oil to use in their lamps. Hence the great value, at one time, of the whale fisheries, those creatures supplying so large a quantity of the most profitable kind of oil.

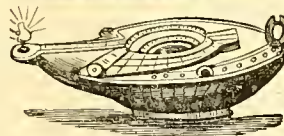
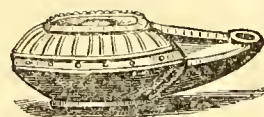
But now-a-days, when so much of this article is being taken out of the oil wells in Pennsylvania and other States, but very few ships are engaged in the whale fisheries.

How wonderful are the works of God, how numerous are the products of the earth for man's comfort!

When our great Creator placed man on the earth, He surrounded him with everything necessary for his sustenance and happiness. But he in his folly often spends his entire life in endeavoring to destroy that which God has created for his good.

No doubt every one of our little readers can think of hundreds of things besides oil that are taken out of the earth for man's use, and of hundreds more that grow on the top of the earth or are found in the waters.

All these things when rightly used, are for the benefit of man. The minerals and the metals, the oils and the coals,



the herbs and the grains, the plants and the trees, the beasts and the birds, the fishes and the fowls are all placed on or in the earth to add to man's comfort, and even the elements are intended as his servants. He has been made lord of all nature, and when he lives in accordance with the law of life and salvation, he

will grow in goodness and power until all things are subject to him.

Our picture represents two ancient lamps, one burning, the other not.

This will give our little friends a good idea of these articles as they were made in the olden times, among the Jews, Assyrians, Greeks, Romans and others.

They were often very elaborate and costly, being ornamented with "exceeding fine workmanship" and enriched with gold, jewels and other expensive materials. Yet, for practical purposes, one good common lamp, such as we use now-a-days, is better than them all. It is safer, cleaner, not so liable to be blown out by every puff of wind, and, withal, gives a far better light; and, we have no doubt that, as a general thing, it is much cheaper. Thanks to the energy of modern improvement, and the growth of scientific knowledge.

But, here comes in another thought. Scientific knowledge alone will not save men in heaven nor make them happy on earth. We need a higher knowledge than that—a knowledge of the true and living God, and that is only obtained by obedience to His laws. That knowledge, combined with that obedience, will bring us every necessary blessing, both in this world and in the world to come.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, APRIL 15, 1881.

EDITORIAL THOUGHTS.

THE INSTRUCTOR, as its name implies, is mainly intended for young people to read, and it is devoted to the interests of the young people. It is, however, very generally read by parents. The interests of parents and children, too, are very closely allied, and the course pursued by parents in the training of their little ones has a very important bearing upon the destiny of such children. We therefore take occasion, once in a while, to drop a hint for parents to act upon if they are so disposed.

Character in men and women is very greatly dependent upon impressions received and principles imbibed in childhood and youth.

Are you anxious that your children should grow up to be true Latter-day Saints? Do you want them to be virtuous, temperate, industrious and intelligent? Train them for it while they are young?

Solomon, of old, taught parents to "train up a child in the way it should go," and a modern writer has added, by way of additional advice to parents "Go that way yourselves." Precept is very good, but example is better.

Do you want your children to keep out of bad society, shun the vices that abound in the world and resist temptation? Keep them employed in that which is good, make home attractive, and fortify them by correct habits, formed in childhood, to withstand the allurements of sin.

Do you want your children to have faith in God and in His gospel? Show by your example that you are sincere in your profession of religion. Give them your reasons for such a faith. Let them read the testimonies and learn of the experience of faithful Elders, and teach them to keep God's commandments.

Do you wish your children to have strong minds and retentive memories? Allow them to learn nothing but what will be worth remembering, and require them to make a strong effort to remember what they do learn.

Have your children a desire for knowledge? Teach them to seek "out of the best books words of wisdom: seek learning even by study, and also by faith."

Have your children a taste for reading? See that they are supplied with that class which will enlighten their minds, increase their knowledge and strengthen their faith.

As you value your children's future, banish novels from your habitations. Discourage the reading of fiction. It poisons the mind; it destroys the memory; it wastes valuable time; it warps the imagination; it conveys wrong impressions; it unfits the person indulging in it for the stern and important duties of life.

The Latter-day Saints should have a literature of their own, free from the objectionable features of the literature of the world, and also supplying what that lacks.

Efforts are being made to provide this. Are you willing to aid in these efforts, and at the same time benefit your children? If so, give those books and other publications that are issued in the Church, upon which Latter-day Saints talent and labor are employed, the preference. Supply your children with these, and read and explain their contents to them.

The country is flooded with trashy literature. It is within the reach of almost every boy and girl. If you would not have them read it, furnish them something better.

Do not starve your children, and then wonder at their not being strong. Do not allow them to spend their childhood and youth in reading low works of fiction, and then cantingly marvel at their lack of faith, at their instability, at their incapacity for study, at their distaste for reading of a more substantial nature.

Your children's minds are plastic. They are easily molded. Be careful what impressions you make upon them. They are apt to remain there for life. Cultivate their minds, guard their morals, restrain their evil tendencies, develop their better qualities, even if it should take all your spare time. Do it, even though it should prevent you from getting rich. Do it, even though it should require ever so much self-denial.

You can afford to deny yourselves. You can afford to remain poor. You can afford to labor and study, and watch and pray, for the salvation of your children. But you cannot afford to neglect or abandon them. You cannot afford to set before them a bad example. You cannot afford to allow them to indulge in vice. You cannot afford to jeopardize their happiness and usefulness in this life and their salvation hereafter, for the sake of gaining riches or ease, or self-gratification or anything else.

Your children are talents placed in your keeping, which you will be required to account for at a future day.

In accepting of those gifts from the Almighty, you assumed an obligation that does not end when they are able to labor with their hands and make their way in the world. It does not even end when they become of age and begin to raise families of their own. It continues as long as you live, as long as you are able to teach them by your example, as long as you are capable of giving them good counsel. Fail to comply with that obligation, and you are under condemnation.

Do your duty by your children, and they will be jewels in your crown which will add to your glory throughout the countless ages of eternity.

THE HOTTEST SPOT ON EARTH.—One of the hottest regions of the earth is along the Persian Gulf, where little or no rain falls. At Bahrin the arid shore has no fresh water, yet a comparatively numerous population contrives to live there, thanks to the copious springs which burst forth from the bottom of the sea. The fresh water is got by diving. The diver sitting in his boat winds a great goat-skin bag around his left arm, the hand grasping its mouth; then he takes in his right hand a heavy stone, to which is attached a strong line, and thus equipped he plunges in and quickly reaches the bottom. Instantly opening the bag, over the strong jet of fresh water, he springs up the ascending current, at the same time closing the bag, and is helped aboard. The stone is then hauled up, and the diver after taking breath plunges in again. The source of these copious submarine springs is thought to be the green hill of O-man, some five or six hundred miles distant.

DAIRY LIFE IN THE ALPS.

MY young readers have perhaps seen pictures of Spaniards hunting the wild cattle with the lasso. The very opposite impression is made by our picture. While the former is showing destruction and is wild and fear-spreading in its very nature, our picture indicates peace and tameness. It gives the scene of the Swiss alpine herder's (senn's) return from the higher to the lower alps.

There she comes with her dear herd, singing those peculiar warbling songs (jodlers), calling forth the echo from the surrounding glaciers and peaks. The heads of her beloved cows are adorned with alpine roses and other mountain flowers. She calls them all by their pet names, and gently leads them over the narrow bridges or around dangerous precipices or perchance has to carry a young timid goat or calf that was born during the summer's sojourn on the mountains, and dare not go over a dangerous spot.

All seems to be peace, and the large cowbells, which are so arranged in the herd as to sound in harmonious chords, give the signal to the people below of the approaching herd; and the feast in honor of the "senn's return" is prepared.

The mountain sides in the Alps, up to the regions of the eternal snow, are laid off in tracts or fields, which are also called "alps;" these are separated from each other by rough stone fences, and custom has determined how many animals each will support, and just so many and no more are pastured on them.

Some of these alps, or mountain meadows, are owned by individuals, others by whole villages, in which latter case, each owner of a house holds a right to pasture so many head.

The process of utilizing these alpine meadows is as follows: On a certain appointed day in the spring the animals are collected in the village below. This is a general day of rejoicing, singing and feasting among those peaceful simple-minded villagers. The heads of the cows are adorned with spring flowers; the herders then drive the stock up over dangerous and steep roads to the upper alps.

To secure the stock against late cold storms, there is a reserve fund of hay left from the previous year, stored away in log houses in divers suitable places.

The Swiss people will not allow their stock to be exposed to the fury of the storms without food, as some of our people used to do in former years. They know that their domestic animals constitute their individual and their nation's support, and they show their gratitude to God by taking care of His blessings.

Let us learn to do likewise.

On the upper alps a log house is prepared, containing all the fixtures and apparatus for cheesemaking, and the herd is left in charge of the "senn," (cheesemaker), and just as much help as is needed.

Perhaps once a month or oftener a supply of provisions is sent up from the village below.

The cattle and goats remain here until a certain day in the autumn, and

a goodly amount of two qualities of cheese, butter (which is stored in kegs for transportation) and lastly a milk-sugar (used for medicinal purposes) is obtained from the milk.

But what is going on meanwhile in the lower alps?

In the next lower alp the short and nutritious grass is allowed to grow undisturbed until July when it is mowed, and where wagons cannot be applied on account of the slope of the mountain sides, it is gathered in large nets or with



ropes and carried by men and women into log houses prepared for storing it

This forms the supply for the returning herds in the fall, (see our picture), and a little is left over for the following spring, in case the up-going herd should be overtaken by storms.

As the herds slowly descend from the higher alps into the lower ones, they remain in places long enough to eat off the second fresh growth of young grass, and follow this plan, steadily moving down hill, until, by the approaching winter, the senn's camp arrives home at the old farm. Here they find barns well filled with hay, which has been cut twice during the season in the lower "matten" (meadows).

This is the peaceful life of the alpine herder in Switzerland, Tyrol, and in the Bavarian highlands.

Similar measures will in time have to be adopted in places in our valleys as the population grows denser, and new resources to make a living will have to be sought after. Let us gather in the good and useful habits and customs from all nations, should be the watchword of the bees in Deseret's hive.

E. SCH.

Letters from the Young Folks.

WALLSBURG, WASATCH CO.,

March 9, 1881.

Mrs. Hannah T. King,

DEAR SISTER:—I have read your letters and the letters from the boys, and I thought I would write a few lines. This is the first time I have written to you.

I am fourteen years old. I attend the Primary Association and Sunday school. I love to read the Church works.

Do you think it will injure the children's memory to commit pieces to memory?

Yours respectfully,

MOSES M. BOREN.

WALLSBURG, WASATCH CO.,

March 10, 1881.

Mrs. Hannah T. King,

I am but thirteen years old. I take a great interest in attending my meetings, though I am young. Our Primary Association meets once a week. We have a good president, who tries to instruct us in all good things.

If we will listen to the counsel that is given us from time to time, we can become useful in helping to build up the Church of Jesus Christ. I already realize that, though we are children, we have got something to do.

My earnest desire is to seek knowledge from all good books.

I am going to school, and desire to become useful in the Church of Jesus Christ.

From your young brother in the gospel,

HELEMAN DUKE.

KATSVILLE, DAVIS CO., UTAH,

March 11, 1881.

Mrs. Hannah T. King,

DEAR SISTER:—It is with much pleasure that I pen you a few lines. This is my first attempt in writing to you. I trust that I may be guided by the Spirit of the Lord, that I may write something good.

I attend both Sunday and day schools. I am also one of the members of the Primary Association, of which I am the treasurer.

My mother died about six years ago, and my father has sent me to school most of the time since.

I am very glad to say that I do not use coffee, tobacco nor whisky, as I want to be a good boy. I am much interested in your letters, and will try and profit by them.

I hope you will excuse my mistakes, as I have not been prompted by my father.

Beseeching our Heavenly Father to bless you in your efforts to benefit the boys,

I remain yours respectfully,

WILFORD S. BARNES.

HARRISVILLE, WEBER CO., UTAH,

March 15, 1881.

Mrs. Hannah T. King,

DEAR SISTER:—I am a little boy, almost eight years old, and I thought I would write you a letter.

I go to Sunday school and day school, and sometimes to the Mutual Improvement Association; and when we have a Primary Association organized, I shall go to that.

I am going to be baptized, and shall try to be a good boy and obey my parents and teachers, and not use tobacco nor swear, for I know that it is very wrong to do so.

Yours respectfully,

HERBERT D. BROWN.

BUSH VALLEY, APACHE CO., ARIZONA,

March 17, 1881.

Mrs. Hannah T. King,

DEAR SISTER:—I have been thinking for some time of penning you a few lines, which I hope will be acceptable, although I am like one of your other correspondents, "out of my teens."

This place is situated on the head of the San Francisco River. The land here is excellent. The valley is surrounded with timber, and the grass is the best I ever saw. There is plenty of game of almost every kind. We think there can be a nice settlement made here. There are only about eighteen families here at present.

We have a Y. M. M. I. Association organized here, as well as a Sunday school, which are well attended.

The Indians gave us a call last year, and took about sixty head of horses. They did not attempt to kill any of us, although they had plenty of chances. They killed several families of Mexicans within fifteen miles of us. We could not help acknowledging the hand of God in preserving our lives.

I hope you will keep up your part of the correspondence, and I will try to do my part.

Your brother in the gospel,

WILLIAM G. BLACK.

SMITHFIELD, CACHE CO.,

March 29, 1881.

Mrs. Hannah T. King,

DEAR FRIEND:—I take the pleasure of answering your very kind and encouraging letter to me.

I must tell you that the letter I sent before was not in my own handwriting. I thought mine was not good enough. I wrote the letter and my mother copied it. I hope you will pardon me. But now I feel to send my own handwriting, because you seem so good and talk so much like mother.

I can truly say that I never disobeyed my parents. I love my mother, and do all I can to help and comfort her. I will try and take your advice to be a steady and thoughtful youth.

I had the "String of Pearls" presented to me on Christmas morning, by the president of the Primary Association, for being punctual in attending to my duties during the past year.

I have read in the history of George Washington that he would not go to sea, because his mother wept when he wished

her "good-by;" and we all know what a great and good man he was.

I would like you to say more upon the Word of Wisdom in your next letter. I pray for you night and morning, and I hope you will live long upon the earth to do good.

I wish you could make a visit to Smithfield, and attend our Primary Association meeting, that we may see you.

I remain, your brother in the gospel,

WILLIAM M. PHILLIPS.

SMITHFIELD, CACHE CO.,

March 29, 1881.

Mrs. Hannah T. King,

DEAR FRIEND:—I now make my first attempt to write you a few lines. I have read your letters to the boys, and have been very much interested with them.

I belong to the Primary Association, and I like it very much. I keep the Word of Wisdom, and say my prayers night and morning.

I have read the "String of Pearls" all through. That book was presented to me on Christmas morning by the president of the Primary Association, for good conduct during the past year. I am now reading the "Women of Mormondom," which the president lent me.

I am fond of reading good books. I try to do right and be obedient to my parents. I want to improve my time so that I shall be prepared to go forth and preach the gospel to the nations of the earth.

I think you are very kind to write to us little boys. I hope God will bless you that you may continue to write to the boys, and we will all pray for you.

I remain, your brother in the gospel,

HANS T. PETERSON.

FAIRVIEW, SANPETE CO., UTAH,

April 6, 1881.

Mrs. Hannah T. King,

DEAR SISTER:—It is with pleasure I undertake to write you a few lines. I have been much interested in reading your letters, and the letters from the boys. I have written once to you and will try to do so again.

I attend the Sunday school as regularly as I can, and also the Y. M. M. I. A. and Primary Association. I try to keep the Word of Wisdom, and love to hold up my hand in the Primary Association as one who does so, and most all of them do.

I have good parents who give me many good instructions.

Please look over my letter and tell me of any mistakes, so that I can do better next time.

I hope you will continue writing to the boys. I would prefer you to ask a question, as I cannot think of any that would be interesting.

I remain, your brother in the gospel,

JUSTIN WILSON.

OGDEN CITY,

April 3, 1881.

Mrs. Hannah T. King,

DEAR SISTER:—As I have a few leisure moments I will endeavor to write you a few lines. I hope you will not criticize me too harshly, as this is my first attempt.

I am now attending school, and take great interest in my studies. I attentively read good books. I have read all your letters with great delight, and also those from the girls and boys.

I attend Sunday school and the Y. L. M. I. Association. We have very good meetings, and I think that they do a great deal of good. I also attend the Primary Association.

With these few lines I will close, ever praying for the Spirit of the Lord to be with you and all good people.

Yours very respectfully,

EMMA L. BURCH.

LETTER TO THE YOUNG FOLKS.

SALT LAKE CITY,

April 10, 1881.

MOSES M. BOREN.—Your note is very nice both in the writing and inditing. I am glad you love to read the Church books.

You ask if I think it will injure children's memories to commit pieces to memory. This is quite a new idea to me. I should certainly say not. Of course, again the Word of Wisdom comes in here: no minds of whatever age ought to be strained beyond their capacity. The teacher or the mother having the care of the children should be the judge of that matter.

HELANAM DUKE.—I think I see in your letter that you will make a writer. But remember that good writing does not consist in saying a great deal all about nothing. Learn to concentrate your ideas, and then to condense your language. *Multum in parvo*, which is the Latin for much in a small compass, should be the motto of all the writers in this correspondence.

I am glad you take an interest in the meetings, for that shows an appreciative mind.

I have had to cross a great deal out of your letter. When you learn to condense I shall not have to do that; but I am pleased with the spirit of it. It is good, and shows a mind alive, which is ever delightful.

WILFORD S. BARNES.—You say that you desire to be guided by the Spirit of God in writing. That is a most excellent desire. Never do anything without asking the aid and guidance of that Almighty Spirit, and, believe me, you will become great in doing good.

I am glad you keep the Word of Wisdom. I should not have thought you ever touched whisky, though you had not told me so.

You say you want to be a good boy. Cultivate that desire by practicing good deeds and using good words—never bad ones. Pray to God to assist you, and He will.

I am glad you were not prompted, that is right. Be yourself; you will then be original and establish an identity. I dislike an echo in character.

Thank you for your prayers and good wishes for me.

HERBERT D. BROWN.—You are a dear, good little boy, to write such a pretty note to me, and I feel you will make a good man if you go on as you now promise. Try hard, and you will succeed.

I shall remember you in my prayers as a dear, good, intelligent child.

After you have been baptized write to me and tell me how you felt, and if you did not feel blessed. Good-by for the present.

WILLIAM G. BLACK.—A letter from Arizona is very interesting to me, and I thank you for it.

I think, indeed, that you are doing well in that remote region, and feel that God is with you. I am glad you get the INSTRUCTOR, and enter yourself as one of its correspondents.

Brother Woodruff told me the other day that he was pleased with our correspondence—I mean that between the boys and your humble servant. This was an inspiration to me to go on in the work I have begun, for if we have the blessing and approval of the authorities of our Church, we may know God will also aid and assist us.

Write again, and I will write more next time.

WILLIAM M. PHILLIPS.—Your writing is so good for a young boy that you need get no one to write for you, and I like your sentiments and the way you express them.

Do not read too many books; use wisdom, particularly in reading. Feeding the mind is precisely like feeding the body, a small portion of nutritious food nourishes, while a great quantity of all sorts destroys the tone of the stomach, especially if weak, as in childhood.

When you get a good book, read, mark, learn and digest its sentiments and exhortations, and apply them in your daily life. That is the purpose for which good books are written. This is my word of wisdom to you, which you asked me to give. Study my letters with the same spirit, and they will improve you. For this purpose alone do I write.

HANS T. PETERSON.—Your letter of March 27th is very satisfactory, and does you credit. The writing is most excellent, as is also the spelling, which is even of more consequence than the writing.

Did you write it yourself? I confess to being a little skeptical on that head; forgive me if I am wrong.

I am glad you are a praying boy, for such must make a good and wise man.

I cannot understand how anyone can live without prayer. They must be God-forsaken. I never remember the time when I did not pray; and I love to do so.

Continue in your present course as you describe it in your letter, and you then must progress. Intelligence is of God, and without it we cannot enter into His presence, or enjoy it.

JUSTIN WILSON.—I was glad to receive your letter, which is written in a good spirit, as indeed all the boys' letters are. They comfort me, for I see there are some who desire to be Saints.

Let me impress upon you to ever be truthful and honest in all things, even in trifles, for trifles make character, and show it too. If a person is correct in the small affairs of life, it is pretty certain that he will be in larger ones. Always keep your word. If you make an appointment for a certain hour, be sure to be there at that time. If you promise to do a certain thing, do it, even if you have to put yourself to a little trouble to accomplish it.

Write honor and honesty on the tablet of your heart. Keep the Word of Wisdom in everything as far as you can, and continue in well doing until it is a habit that will ever fit well through life.

EMMA L. BURCH.—My dear young sister. I felt so refreshed on receiving your kind and good note! I do most assuredly love and admire good young people of either sex.

No, dear, never fear that I shall "harshly criticize" your letters. If you knew me you would not have said that; but as you do not, I will not feel hurt at it. Let us get acquainted, and then perfect love will cast out fear.

I wish you were one of my young ladies in our society, as I think you are intelligent and have a mind to appreciate learning, and this to me is so delightful!

Continue to write to me, dear girl, and be assured I will do you good, and not one particle of harm, nor ever hurt your feelings by harsh criticisms.

Your Friend,

H. T. KING.

CHESTNUT trees are known to have lived nine hundred years. Lime trees have attained six hundred years, in France; and birches are supposed to be equally durable.

Correspondence.

BRIDGEWATER, BURK CO., NORTH CAROLINA,

March 29, 1881.

Elder George C. Lambert,

DEAR BROTHER:—I have come so near entirely failing to comply with your request for a letter occasionally, that I almost dread breaking the spell. However, when a favorable opportunity is afforded, it gives me pleasure to communicate with those I realize are interested in the progress of the great work of God in these last days.

I rejoice in being able to bear testimony to the blessings of God bestowed upon many of us young and inexperienced messengers of salvation, while wandering as pilgrims in a strange and uninviting land.

As Elders, we sometimes fear our labors are not accomplishing much, but when we look back, comparing the former condition of those with whom we have associated with the present, we feel encouraged. In this State, where only two Elders were laboring two years since ten now find plenty to do, and are zealously at work building up the Saints and believers in the doctrine of Jesus Christ.

This field of labor, which now includes Burk Co., and portions of Caldwell and McDowell Counties, and which affords abundant labor for four Elders, appeared a blank, or nearly so, in our missionary field two years ago. Only a few would then notice us, but now many friends are extending a helping hand, and seem deeply interested in our labors.

Last July I left here to attend our conference held in Surry Co., N. C., when we had a most excellent time, there being ten Utah Elders present from the Virginia and North Carolina conferences. I remained there until the latter part of October, when I returned here with J. M. Barlow.

While in the Surry district I baptized three young men and a young lady. Since my arrival here I have baptized seven adults, who, with four I baptized over a year since, make fourteen I have rejoiced in taking down to the waters of baptism and in guiding to a knowledge of the truth.

Converting the honest from the error of their way, letting the gospel light from above shine in upon their souls, and guiding them into all truth, is a great, a good and glorious work, and should be a labor of love to us as young Elders of Israel, who have been reared under the light of divine inspiration. We should also bear in mind the promise of the Apostle James, that "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

On the 4th of last month, Brother Barlow and I were greatly rejoiced at meeting with one of our old associates of the 15th Ward, W. C. Burton, also Chas. J. Brain, who left Salt Lake City on the 24th of January. Brother Brain is at present my traveling companion, and is diligently working at his initiatory lessons in preaching.

As young Elders who go on missions, we generally regret the loss of the golden moments which we failed to utilize while associated with the invaluable means of a religious training found in the Sunday schools and Y. M. M. I. Associations of Zion. We feel that if we could only spend a few hours with our former associates, we would do all in our power to impress upon them the need of their living their religion and improving their opportunities.

When we are buffeted about among cold strangers, we feel the benefit of the knowledge and advice we may have stored away while associated with the servants of God; and how we wish we could be with them to ask questions and receive counsel.

We have succeeded in showing a prominent Baptist preacher, and pastor of several large churches, the error of his way, or nearly so, though as yet he has not been baptized and would like to avoid it if he honestly could; but that is difficult. He has

been working to our interest for some time, and many of his congregation, to their own sorrow, were aware of this fact, but said nothing until a few weeks since, when he failed to attend to his church duties. Some of his members were almost distracted, as they believe that if a person once receives the grace of God he cannot fall away. They say when one of their members fall: "he never had grace."

The preacher referred to has baptized many of his members, and, in accordance with their faith, he never had grace; hence, he had no right to preach and baptize, which nullifies their baptism and makes void their religion.

To the honest observer this makes plain one of their many foolish principles of religion. Still they have eyes but see not.

A short time since we preached to about one hundred and twenty-five of the students of the Rutherford College, a religious institution. The president of the same, after reading our four tracts, by our request, endeavored to obtain a room where we could hold service in the village, but the trustees declared that we should not hold meeting in their corporation.

The professor, not easily daunted, sent us word that he would meet us with as many of his students as would come with him to a school-house in an adjoining township, two miles away, making a provision that if the school-house was refused they would hear us in the public road. To this we consented.

The school-house was not refused. We held our meeting; and although some of the students acted like semi-civilized barbarians, there were many who seemed favorably impressed, and who waited until the rabble had left and then made further enquiries. Several gave us their addresses, desiring any tracts or further information we could give them. One of the students is greatly assisting us in distributing and caring for our tracts at the college.

In a few days after the last-mentioned meeting took place we went to another new opening, to fill our first appointment there, but found the door nailed. Some wanted to break it open, but we prevailed upon them not to do so. It being a pleasant day, we held meeting outside, with quite a number present.

The man who nailed the door is said by good authority to be a noted thief, and his trying to rob the people of their rights in the school-house supported the saying. It will probably not surprise you to learn that this pious Pharisee is a member of an orthodox church.

He attended our meeting, doubtless to see how matters worked. At the close of the service a gentleman, and apparently the most intelligent of the congregation, addressed us, saying, in a tone that all might hear, that he could now see that we were indeed Latter-day Saints; adding that he believed half of hell would be filled with just such as are trying to injure us by circulating lies, etc. The door nailer was just at his side but made no reply, though he probably felt his guilt.

It is hard to say that I rejoice in seeing men endeavoring to scourge us from their places of worship, and circulating all manner of lies about us falsely for the testimony we bear. Still I realize by their so doing they fulfill the predictions of the Savior in our behalf, and thus perform a work for us that we cannot do ourselves, hence we should rejoice.

We are now sojourning with a very clever old gentleman by the name of Barnett Moore, a distant relative of Elder Baden Church, who visited him nearly forty years since while on a mission to this State.

Mr. Moore was very wealthy before the war. His wealth consisted of slaves, all of whom he lost through the late war. He says that Elder Church talked a great deal to him, warning him in plainness to sell his darkies and leave the south, for soon an awful war would overtake him, releasing his slaves and causing him to come up through much trouble. This, he thought, was foolishness. Then Elder Church also warned him of other matters, to the literal fulfillment of which the old gentleman seems to take particular interest in testifying. Still but few will heed his testimony in this matter (though it would be highly respected in any other case) or even the testimony of one who might be raised from the dead, for they will not believe the Bible in which

they claim to trust, and which will yet stand as a witness against them.

I can say in sincerity that I rejoice in the hope of being worthy of the position I now occupy, and although it is not at all times smooth sailing, I know that I have been comforted in my labors and that the Lord has blessed me, for which I trust I may ever praise His name.

My desire is that the Lord will bless Zion and all her interests, and that we may be clothed with humility, and diligently press forward in the great work of redeeming mankind.

Yours fraternally,

JAS. H. MOYLE.

MIRACULOUSLY SAVED.

BY NAOMI.

THE following is a true story, and shows that the hand of God is over those who put their trust in Him.

My two sons (both young men) went into the canyon for wood. They had loaded their carts with logs and were ready to hitch on their horses preparatory to returning home.

The cart of the elder brother was on a steep side hill, and not being in a good position for him to hitch on the team, he thoughtlessly took the blocks from under the wheels and tried to twist the tongue a little, but it would not move. He got hold of the single-tree with his back down hill, and pulled quite hard, when all at once the cart started, and in an instant he was caught between the load and a stump that stood a few feet below.

The first thing he did was to call his brother, who was a short distance from him. He then exerted all his strength to free himself from his perilous position, but to no purpose, at the same time exclaiming: "My God, my God, my God!" realizing that he was being crushed to death.

His brother came quickly, but could render no assistance, it being impossible, as they thought, to either unload or cut away the stump in time to save his life. And when it seemed that he could stand it no longer and that he must die, all at once he was lifted as it were by some unseen power, so that he got out perfectly easy, needing only a little help to extricate his foot which was fast.

As soon as he was clear of the load, he said, "Thank God, I am free; I am free!"

He was very weak, and came near fainting, but that feeling passed off, and in a short time he was on his way home.

His injuries were not serious; his back troubled him some, and his limbs were bruised, which caused him to limp for a few days, but he was soon able to return to his work.

Words cannot express the thankfulness that I felt when they returned home and related what had occurred. The elder brother had always been prayerful, and had great faith in God.

His faith was strengthened, and he always looked upon it as being saved, by a power from on high, from a dreadful death. It was also a witness to the younger brother, for when I asked him what he thought about it, he said, "Mother, some one helped him out!"

LET not any one say he cannot govern his passions, nor hinder them from breaking out and carrying him into action; for what he can do before a prince or a great man, he can do alone, or in the presence of God, if he will.

GOD BLESS OUR HOME.

WORDS BY GEO. MANWARING.

MUSIC BY A. C. S.

Andante sostenuto.

mf God bless our home— how sweet the prayer! For all is love if God is

there; 'Tis heav'n on earth if home af - ford The peace that com - eth from the Lord: And

f *Slower. p* *mf Tempo.*

naught but sweetest joy can come. If God will on - ly bless our home. And

p *f*

naught but sweetest joys can come, If on - ly God will bless our home.

Slower. p *pp* *Slower. p* *pp*

God bless our home, our humble plea,
 Shall oft ascend, O Lord, to Thee;
 Let Thy good Spirit from above
 Fill all our hearts with Thine own love,
 That we with faith may ever come
 And claim a blessing on our home.

God bless our home, our happy home,
 That, even if angels chance to come,
 They may be pleased awhile to stay,
 And bless us ere they go away.
 Teach us to live till Christ shall come,
 That we may dwell with Him at home

ENIGMA.

BY F. A. PASCOE.

I AM composed of 7 letters:

My 1, 7, 2, 4, is a delicious fruit;

My 1, 2, 6, 1, is a preparation for paper;

My 5, 4, 1, is very mischievous;

My 3, 2, 4, some girls are very fond of;

My 1, 2, 4, 1, will raise water;

My 3, 5, 6, 7, is a measure.

My whole is used by brickmakers.

DARE to do right, regardless of consequences.